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"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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NO. 16. NEW-HAVEN, SATURDAY, SEPTEMBER 17, 1836. VOL. XXI

RELIGIOUS INTELLIGENCER.

TERMS.—The Work is issued every Saturday in both the pamphlet and news-paper forms. The pamphlet form is paged and folded for binding; making sixteen large octavo pages, or 832 pages in a year, with an index at the close: and as hitherto, it is exclusively religious. It is suited to the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who, while they have other papers of secular intelligence, wish for one exclusively religious for Sabbath reading. The news-paper form contains one page of additional space, which is filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 17, 1836.

SELF-EDUCATION.

BY WILLIAM WIRT.

And this leads me, gentlemen, to another remark, to which I invite your attention. It is this:—The education, moral and intellectual, of every individual, must chiefly be his own work. There is a prevailing and fatal mistake on this subject. It seems to be supposed, that if a young man be sent, first to a grammar school, and then to college, he must of course become a scholar; and the pupil himself is apt to imagine that he is to be the mere passive recipient of instruction, as he is of the light and atmosphere which surround him. But this dream of indolence must be dissipated, and you must be awakened to the important truth, that, if you aspire to excellence, you must become active and vigorous co-operators with your teachers, and work out your own distinction, with an ardor that cannot be quenched—a perseverance that considers nothing done whilst any thing yet remains to be done. Rely upon it that the ancients were right—*Quisque suæ fortunæ faber*, both in morals and intellect, we give their final shape to our own characters,

and thus become, emphatically, the architects of our own fortunes. How else should it happen that young men, who have had precisely the same opportunities, should be continually presenting us with different results, and rushing to oppose destinies? Difference of talent will not solve it, because that difference is very often in favor of the disappointed candidate. You shall see issuing from the walls of the same school—nay, sometimes from the bosom of the same family—two young men, of whom the one shall be admitted to be a genius of high order; the other, scarcely above the point of mediocrity; yet you will see the genius sinking and perishing in poverty, obscurity and wretchedness; while, on the other hand, you will observe the *mediocre* plodding his slow but sure way up to the hill of life, gaining steadfast footing at every step, and mounting at length to eminence and distinction, an ornament to his family, a blessing to his country. Now, whose work is this?—Manifestly their own. *They* are the architects of their respective fortunes. The best seminary of learning that can open its portals to you, can do no more than afford you the opportunity of instruction, but it must depend, at last, on yourselves, whether you will be instructed or not, or to what point you will push your instruction. And of this be assured—I speak from observation a certain truth:—There is no excellence without great labor. It is the fiat of Fate, from which no power of genius can absolve youth. Genius unexerted, is like the poor moth that flutters around a candle till it scorches itself to death.

For the *In'telligencer*.

AN EXPOSITION OF EPHESIANS II. 1—3.

That the passage before us has received more interpretations than one, seems to be owing to two causes. One is, that some interpreters have overlooked the fact, that the language of the sacred writers is the *language of common life*, as of course it must be to answer the purpose of a revelation to the mass of mankind. The other is, that they have supposed that the sacred writers adopted certain philosophical views of the constitution of the human mind, which were different from those of the plain, uneducated people to whom they wrote; whereas, it is infallibly certain, that they neither adopted, nor favored, nor thought of any other system of mental science, than that of consistent common sense; or any philosophy except that of plain people. All scholastic philosophy being out of the question;—all that is subtle, refined, unobvious, unusual, and self contradictory,—all philosophy, except that which is common to mankind generally, and which is necessary to the understanding of the language of the people,—all except this out of the question, what is the plain, unvarnished meaning of the passage before us, as a man of sound common sense would understand it? The whole passage reads thus:—

"And you hath he quickened who were dead in trespasses and sins: wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the

children of disobedience. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

Let us examine the material parts of this passage.

1. The phrase, "*dead in trespasses and sins.*"

The death spoken of is not the *annihilation or suspension* of any of the powers of the mind. It is the *perversion* of these powers. The powers of *loving* and *choosing*, and those of *overt doings*, all remained unimpaired,—for before the persons spoken of were "quickened," or renewed by the Spirit of God, they *walked* in the "course of this world," having their conversation, their *conduct* and *deportment*, in the lusts of the flesh, fulfilling the desires of the flesh and of the mind,—things which they could not have done, without *loving* and *choosing* to do them.

2. The phrase, "*and were by nature [children of wrath even as others.]*" The facts were universal. *We*, as well as others,—*all men* in our natural state,—or in all circumstances, without the renewing grace of God,—instead of governing and subduing, as we could and ought, the inferior propensities which belong to the very constitution of the human mind, voluntarily, or of free choice yielding ourselves to their gratification, become justly exposed to the wrath of God.

This is the interpretation, which we propose to support, in opposition to that which maintains that there is a *fountain of evil in the mind of man*,—something which is *itself sinful*, previous to all voluntary moral exercise, or action.

1. Does the passage *assert* the existence of a sinful fountain, or any thing sinful, prior to sinful choice, or preference? There is no such thing *SPECIFIED* in the text; and to pretend it, is groundless and unauthorized.

2. Does it *imply* any such prior sinful state? Nothing is implied, beyond the simple fact that the persons spoken of chose to gratify certain propensities, when they ought to have chosen a higher goal—"Fulfilling the desires of the flesh and of the mind."

3. Do any known facts require it?

All known facts *contradict* it. The only known facts are those in the case of Adam and the angels who fell; and we know that they had no such sinful propensity in their nature prior to their first sinful exercise, for they were perfectly holy.

4. Is it necessary on *philosophical grounds*, to suppose any such sinful fountain, or propensity, which is *itself sinful*?

Plainly not. For propensities which are not in themselves sinful may lead to sin, as they did in the case of our first parents, and of sinning angels; and if, in *these instances*, they may in a *sinful race*;—and of course are sufficient to account for the existence of sin;—and sound philosophy forbids the supposition of more causes than are necessary to account for the effect.

5. Do other passages of Scripture assert this doctrine?

Many such passages are relied on; and, if interpreted merely to the letter, *some* of them teach that men are sinners as soon as they are born,—and others, before they are born. But the question is not when they *begin* to sin, but in *what does their sin consist?* Granting then that they are sinners, do these passages assert that their sin is *created*, or in *any way* produced in them by their Creator? Far from it: for if the Scriptures, as we are now supposing, do oblige us to say that they are sinners at or before birth, they also oblige us to say that they become sinners by *sinning*, and not that sin is any thing *created*; or produced in *any way* except by the wrong exercise or act of a moral agent.

6. Do the Scriptures by *implication* teach this doctrine?

It has been supposed that it is implied in the ordinance of infant baptism, and in the doctrines of regeneration and justification. But these only imply that *sinners* need *regeneration* and *justification*. Be it so. Still, the *nature*

of sin cannot be changed by the time in which it begins. If, therefore, infants are sinners at birth or before birth, still we maintain on the authority of common sense, that *their sin*, like *all other sin* consists in *sinning*; rather than in something else which cannot be *sin*.

Again, there is not only no proof in *support* of the doctrine now opposed, but there is *decisive proof against it*.

1. The *Scriptures expressly disclaim* it, and in the *strongest terms*. They make man responsible for sin *SOLELY AS HIS OWN ACT*. "The soul that sinneth, it shall die."

2. From the *nature of sin*. "Sin is a *transgression of the law*." "Where there is no law there is no transgression." Who does not know, that a *moral law* cannot be transgressed, except by *wrong moral action*?

3. From the *nature of regeneration*, which consists in *action*. "That ye put off the old man, and put on the new."

4. From the *scriptural account* of the *origin of sin*. "Lust, i. e. epithemia, desire,—the same word is applied to Christ, in Luke 22: 15,—desire when it hath conceived bringeth forth, or produces sin."

5. From the *impossibility of a propensity to sin, as sin*. We admit a propensity to sin, considered as a tendency, *sure to result in sin*. But there can be no propensity to sin *as sin*;—because there is no good in sin, as sin, to render it an object of desire, any more than there is in a nonentity, or mere misery.

6. According to the theory opposed, man is *not totally depraved*. If a fountain of *evil* is necessary to account for *wrong moral action*, a fountain of *holiness* is equally necessary to account for *right moral action*,—and thus man, to be a moral agent, i. e. capable of choosing right and wrong, must be both *holy* and *sinful* at the same time.

7. It renders *all depravity impossible*. *Depravity*, involves the *perversion of the powers of right action*. But on this scheme, such powers do not exist, and cannot therefore be *perverted*.

8. It *subverts the scriptural doctrine of Divine influence*. This doctrine is, that the influences of the Divine Spirit are necessary to *sanctify*, or *make holy*, *moral beings*,—beings who are capable of becoming holy. But the doctrine opposed teaches the necessity of the Spirit's influence, *not to sanctify*, or *make holy* such beings, but to make them *capable of becoming holy*.

9. The doctrine opposed does not account for the *universal sinfulness of man*. It supposes that there must be sin *before the first sin*,—and that the *cause* of the *first sin*,—which is the fact to be accounted for,—is *itself sin*. Thus the *effect* is before the *cause*. Whereas, it is self-evident, that the *cause* of *universal sin* in men cannot *itself* be either *sin* or *sinful*.

10. If the theory opposed be *true*, the *Saviour Himself* could not have been without sin. He, as a man, possessed the *same constitutional propensities in kind*, with ourselves; for as the apostle asserts, he was tempted in *all points* like as we are.

11. This theory traces all the sin of created beings *directly to God as its author*. It maintains that the very *essence* of *all sin*, consists in a *constitutional propensity to sin*. But God is the author of all our constitutional propensities, and is therefore, the *author of all sin*. The specific acts of men and devils are but the flowings of natural streams, already poisoned in their sources by the Creator.

12. This theory tends to *destroy all sense of guilt*, and of *moral obligation*. No being can feel the least obligation to perform acts for which he is *disqualified* by his *very constitution*;—nor the least *reverence of conscience or sense of guilt*, for being what God has made him.

We will now exhibit the proof which establishes our exposition of the passage.

1. The *direct testimony* of the *Scriptures*. This is abundantly evident from the passages already adduced.

2. The *general tenor* of the *Scriptures*. All the pro-

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repts and threatenings, the exhortations and promises, respect most evidently, the *free, voluntary acts, and states of mind*, of free, voluntary, moral agents; and *these alone*. For to what else can reproof, or threatening, or promise have the least appropriateness? Any other supposition is as absurd as that they should be applied to propel machinery, or to allay the cravings of hunger.

3. We urge also its *harmony* with *other scriptural doctrines*; such as regeneration, the influences of the Spirit, sanctification, &c. *The thing to be done*, and *all that is to be done*, is to lead the sinner to a right exercise of his own constitutional powers. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and with all thy strength." Obedience would be absolute moral perfection in man,—and this, in the *very words of the law*, is the right exercise of powers possessed;—not of powers annihilated, or never possessed.

4. This view of the subject *accords with the common sense of mankind*.

The apostle does not merely say that we are "by nature the children of wrath;"—he shows us, in general terms, *how we are such*;—that it is by voluntarily preferring and seeking our chief good in the gratification of our inferior native propensities. In all this, there is nothing abstruse, metaphysical, or absurd. The language would convey to the minds of plain common sense readers, unperverted by theological dogmas, as definite ideas as would be conveyed by the term "*nature*," when used in reference to any other subject whatever. But they would not all turn philosophers, and talk about relish and taste, and essences, and attributes. They would understand the term *nature*, used in such a connection, to imply,—and it would be *all*: they would understand it to imply,—that there is something in the constitution of the mind, which is the ground or occasion of universal human sinfulness; or 'which,' in the language of Edwards, 'comes to this issue,—viz. the universal commission of sin.'

Finally;—This is *New England orthodoxy*. To prove this point, we have only time for a single reference to the authority of Pres. Edwards, who *expressly traces all human sinfulness* "to those principles of self-love, natural appetite, &c., which were in man in innocence."

But it is urged upon us that we deny the doctrine of depravity by nature. This is a mistake. We simply deny on the one hand, that there is any thing in the created constitution of our minds, which can with the least propriety be called *sinful or blameworthy*,—and yet maintain, that *all men*, as free moral agents, are by nature *entirely depraved* in moral character.

These are some of the arguments, briefly, for rejecting the doctrine opposed; and upon which we rest the correctness of our exposition of the passage before us. They show, as we think, the vital importance of correct views of this doctrine, to the success of the gospel. The view opposed presents a fortress of physical inability, within which, the sinner intrenches himself, and where he may mutter his objections and cavils and excuses, secure from the shafts of truth. The latter view crushes him between the consciousness of his desperate depravity, and the unbroken, overwhelming, burning power of moral obligation.

ILLUSTRATION OF TRUE FAITH.

A father and his son, late in the day come to the banks of a stream swollen by a heavy rain. The fears of the boy are excited. Night is at hand. Thoughts of home rush into his mind. He casts an anxious look first upon the dark and rapid stream, and then upon his father's face. At length his father says to him—The stream is too deep for you, my son. I must carry you in my arms. Be not afraid. I have crossed the stream before. Hold fast to your father, and we shall soon be safe at home. Now, as the son silently clasps his arms around the neck of the kind and affectionate father, is there on his part, nothing more than the mere assent of the understanding

—nothing more than a simple, cold belief, that the father has bone and muscle sufficient to carry him safely across the stream? Far from it. His heart is overflowing with that sincere affection—that warm and filial confidence, which great waters cannot quench nor floods drown; and as they approach the middle of the stream, and he feels the water rising upon him, he clings the closer to his father's bosom, and soon he is carried beyond the reach of danger and safely arrives at home. So too with the Christian. The days of his pilgrimage draw to a close, and he approaches the cold stream of death—which all must pass. He looks upon the dark and turbid waters with fear and apprehension. But soon he hears the cheering language—"Let not your heart be troubled—put your trust in me—fear not—I will never leave thee nor forsake thee." Nor are these mere words of course. No. They lie as a cordial at his heart; and as he sinks into the stream, and as its waters close over him, he feels beneath him the everlasting arms of his Heavenly Father, and is soon carried to those mansions of heavenly rest, which remain for the people of God.

For the Intelligencer.

THE CAUSE OF PEACE.—No. 2.

How war is generally regarded even at the present day.

It is surprising to see with how much complacency the custom of war is viewed by the great mass of Christian communities even in this age of light and cultivation! Multitudes still speak of it as the glory of mankind; and even professed followers of the Prince of Peace I have heard talk about it with a degree of sang-froid sufficient to make one shudder.

This is bad enough even in those men of the world who expect to reap some honor or profit from war. I heard of a lady! who expressed much joy at the late prospects of a rupture with France, because some of her friends, then midshipmen in our navy, would be sure of promotion! It is very common for young officers to congratulate themselves on the openings which a battle has made in the ranks above them; and Johnson speaks of contractors, paymasters and others who "rejoice when obstinacy or ambition adds another year to slaughter and devastation, and laugh from their desks at bravery and science, while they are ading figure to figure, cypher to cypher, hoping for a new contract from a new armament, and computing the profits of a siege or tempest." Mr. Jay, while envoy to England in 1794, was invited to partake of a public dinner in company with a large number of merchants, and, being asked for a toast, proposed one which he deemed entirely neutral, in the existing state of war between France and England—"A safe and honorable peace to all the belligerent powers." "You cannot conceive," he says, "how coldly it was received; and, though civility induced them to give it three cheers, yet they were so faint and single as most decidedly to show that *peace* was not the thing they wished. They were *merchants*."

Christendom, in the nineteenth century, is not cured of this war mania. Nor is the madness confined to Europe, but it pervades our own land. "We call ours," says Mr. Todd, "the most enlightened nation on earth, inferior to none in owning the spirit of christianity; and we claim this as an age behind none ever enjoyed for high moral principle, and benevolent, disinterested action. But when clouds gather in the horizon, and war threatens a nation, how are the omens received? How few there are who turn aside, and weep, and deprecate the guilt, the wo, and the indescribable evils and miseries of war! The great majority of the nation feel that the path of glory is now opening before them, and that the honor which *may* possibly be attained by a few bloody battles, will be ample compensation for the ex-

pense, the morals, the lives, and the happiness which must be sacrificed for the possibility."

"Let that nation rush to war for some supposed point of honor. Watch the population as they collect, group after group, under the burning sun, all anxious, all eager, and all standing as if in deep expectation for the signal which shall call them to judgment. They are waiting for the first tidings of the battle where the honor of the nation is staked. No tidings that ever came from heaven, can send a thrill of joy so deep as the tidings that one ship has conquered or sunk another."

PACIFICUS.

RELIGIOUS CONTROVERSY.

Messrs. Editors.—I beg to recommend to the notice of your readers the following passages, transcribed from an old volume of sermons by a dignitary of the Church of England. They are racy and seasonable, and I pray may lend to serious reflection. Yours, J. J.

"Being, I hope for the remainder of my life, released from that irksome and unpleasant work of controversy and wrangling about religion, I shall now turn my thoughts to something more agreeable to my temper, and of a more direct and immediate tendency to the promotion of true religion to the happiness of human society, and the reformation of the world.

"I have no intention to reflect upon any that stand up in defence of the truth, and contend earnestly for it, endeavoring, in the spirit of meekness to expose error. For I doubt not but a very good man may, upon several occasions, be almost unavoidably engaged in controversies of religion; and if he have a head clear and cool enough, so as to be master of his own notions and temper in that hot kind of service, he may therein do considerable advantage to the truth; though a man that hath once drawn blood in controversy, as Mr. Mede expresseth it, is seldom known ever perfectly to recover his own good temper afterwards.

"For this reason, a good man should not be very willing when his Lord comes, to be found so doing, and as it were, beating his fellow servants: And all controversy, as it is usually managed, is little better. A good man would be loth to be taken out of the world reeking hot from a sharp contention with a perverse adversary; and not a little out of countenance, to find himself in this temper translated into the calm and peaceable regions of the blessed, where nothing but perfect charity and good will reign forever.

"I know not whether St. Paul, who had been taken up into the third heavens, did by that question of *Where is the disputer of this world?* intended to insinuate that this wrangling work hath place only in this world, and upon the earth, where only there is a dust to be raised; but will have no place in the other. But whether St. Paul intended this or not, the thing itself, I think, is true, that in the other world all things will be clear and past dispute; to be sure, among the blessed; and probably also among the miserable, unless fierce and furious contention, with great heat without light, about things of no moment and concernment to them, should be designed as a part of their torment."—*N. Y. Observer.*

AWFUL JUDGMENT.

A FACT.—In one of the western states there lived four young men, in their exterior, gentlemanly. Two were lawyers, one was a physician, the other a merchant—all avowed infidels.

On a certain occasion, last fall, they assembled with some of their associates, agreeably to a previous notice, and held a *mock meeting*, where they administered to some of their party the ordinance of baptism; then the Lord's Supper. They were exceedingly bitter against Christ and his followers.

A short time after, one of the men was taken suddenly

ill, and soon became deranged and raved like a maniac. In this state he continued until death closed his earthly existence. The distorted features of the poor man seemed to fill every beholder with terror and dismay.

Very soon after this, another was taken and died in the same way, exhibiting the same terrific appearance; and then another—all apparently visited with the same calamity, sharing the same fate, which seemed to fill the whole neighborhood with alarm. And it is supposed that the last has also gone to give an account for his contempt of the gospel and the ordinances of Christ; for the last intelligence left him in a condition somewhat similar to those who had just gone before him, apparently on the verge of death.

These facts we have from a man who knew the men, gave us their names, the place of their residence, and was himself at the time, a fellow citizen with them. "Surely there is a God, nor is religion vain."—*Cleveland Mar.*

WARN THEM FROM ME.

I was once sent for to visit a poor man at the almshouse, who was rapidly declining with consumption. He said, "my mind is burdened, I wish to speak to you." I leaned over his bed and listened, as he proceeded in a low voice, every now and then choked for utterance, and sometimes weeping freely: "I entered the army," said he, "in 1808, there I took to strong drink, and the habit is what, as you now see, has ruined me. I was well brought up, had good instructions, but I disregarded them all, and now I am dying without any hope! When I left the army, instead of reforming, I grew worse. With six companions I used to go every morning before breakfast to a store for rum, and that store was kept by a professor of religion. Oh shocking way of getting rich! Those companions are now all dead, and soon I shall be dead too. I have had many narrow escapes. In my drunken fits I have fallen down steep places, among rocks, and into ditches, and been dragged out of the road where I was liable to be run over. I have slept in barns, and by the side of fences—and now I must die! Oh! give warning to others for me. Tell them what I have told you, and try to save young men from such a dreadful end."

Here the poor man was so overcome, that I begged him to desist from speaking, as he evidently could not sustain the effort. "Well," he replied, "I have told you my dreadful case: I hope you will pray for me, and **WARN OTHERS FROM ME.**"—*Pastor's Jour.*

THE WAY TO CONVERT THE WORLD.

"Where did you find those anxious souls?" said a pastor to a young Christian female, after she had introduced the fourth awakened sinner to his meeting of inquiry.—With much modesty and humility, she replied, "a few months since, I went to work in a shop, where were six females besides myself, not one of whom was pious. They knew that I was a professor of religion, and I thought it important, first of all, to gain their confidence by exhibiting a Christian spirit and example before them. After a few weeks, as we boarded together, I proposed that we should spend half an hour each day, in reading tracts, or some good book for our improvement; this they agreed. Next, as one or two of them appeared interested, I proposed to offer prayer, in connection with reading; to which they also assented. I then, as opportunity offered, conversed with each one separately, on the subject of religion; invited them to go with me to your meeting of inquiry, and three of them, it is hoped, have already found an interest in Christ;—this fourth one is very anxious, I hope she will be led to the Saviour." The result was, that these four persons, through the humble efforts of this Christian female, became pious, and united with the same church. Let Christians in humble and in high life go and do likewise, and the day of this world's redemption will be near.—*Pastor's Jour.*

COLONIZATION.

The want of coherency between the following communication and the discussion preceding it to which it relates, is accounted for in the fact that the writer had furnished another article before this in reply to the notes on his strictures, which it was deemed best not to publish; chiefly on the ground that it consisted principally of what had been already advanced, without making much progress in the discussion of the subject before us. It may be interesting and profitable to our readers to have a candid and able discussion of the character of Colonizationism; but it can afford them very little interest or profit to follow through a protracted controversy between us and our Correspondent, to decide who has given the most correct interpretation of Mr. Pinney's Address. Of this, the public have the means of deciding. He has consented to give up that article, and resume the discussion of the original subject,—that African Colonization stands in the way of the abolition of Slavery. Our readers knew that we have professed to be unable to see why abolitionists should so earnestly insist upon the demolition of the Colonization Society. If that Society is not an adequate remedy for slavery, yet we have supposed it might accomplish something in that way, and especially that it might be instrumental of good to Africa, and that we might be genuine abolitionists, and help Colonization; or at least that we need not oppose it. We suppose there are many that think as we do. But our Correspondent wishes an opportunity to correct this prevalent error. The subject is important enough to merit a discussion, and as he seems to be conversant with it, we have concluded to give him an opportunity. We are agreed that Slavery is an evil, and that the friends of the oppressed should do what they lawfully and judiciously can do for their deliverance. If Colonization be a fatal obstacle to the abolition of Slavery, and no good, but evil is to come from it to Africa, then let the obstacle be put out of the way. If, on the other hand, it favors abolition, and lights up the brightest hope for benighted Africa, then let it share largely in our sympathies and labors and prayers. Such is the question in debate. It is immensely important that it be correctly decided.

But, Sir, I am willing to let that pass if you will publish what follows, showing why Colonization must first be demolished before emancipation can take place. But I must first say, that I should not have "warned off the pilgrims from Plymouth, Hartford, and New Haven," as you infer in your "Notes," because of "earthly elements" in their plans and operations. Will you allow the whole analogy? 1. That the emigrants to Liberia go by *persecution*, as the pilgrims came here? 2. That the colonists will cheat and swindle the native Africans, as we have the Aborigines of this country? 3. That, instead of evangelizing them, the Colonists will make them drunkards and exterminate them, as we have done, and are doing, to the Aborigines of this country? I have no doubt but this, or similar, will be the result in Africa. And I say, too, it is yet to be proved, that "the greatest extension of the domain of Christianity which has taken place in the world since the apostles, is the result of Colonization in North America." Who knows, but oppression, infidelity, and worldliness are yet to more than counterbalance all the *seeming* (or real) good of our religious institutions. Yes, even our Colonization (for which the charities of a continent or nation were never poured out,) may yet prove the extension of tyranny and Romanism. And although you not may think I am "to be argued with," yet it *may be*, that the "slave-trade" shall be exten-

ded and furnished with great facilities, and slavery aggravated in *Africa* by Colonization, as well as in America. (a.) But to slavery. I deny, 1. that Colonization *tends* to abolition "in every case of manumission, in which the condition of the manumitted slave is improved;" because one manumission may be the pretext of increasing the rigor and tasks of ten or an hundred yet in slavery. Besides it is yet to be proved, that Colonization "secures manumission in frequent and multiplying instances." (b.) I deny, 2. "that Colonization fixes the public attention on the slaves as requiring sympathy and aid as men," &c.; because just the *contrary* is the effect, save in the cases of actual transportation, (which are doubtful,) for the grand argument of Colonization is, that the colored man *cannot* rise in this country, even by the power of the *Gospel**, (and you own that the colored population cannot be transported,) therefore the effort to colonize the few *must depress* and shut out sympathy from the majority. (c.) 3. Your reduction of the prices of sugar and cotton so as to destroy slavery. This competition by the settlement of Africa with free laborers sent out by the Colonization Society, is an argument so far off, that I will answer it 100 years hence, if I live, am well, and am not otherwise engaged. (d.)

I now show from the mouths of Colonizationists, that their scheme is the grand prop of slavery. I will not now dwell on the fact that the *constitution* of their Society is such as to be favorable to slavery or not, just as the *members* choose, with those other facts, that the 1st President, 12 of 17 Vice Presidents, and *all* the Directors were slave-holders; also that most of the officers, if not supporters, ever since, have been slave-holders.† Moreover the strong support of this Society with the slaveholding interest, and its present *special* favor, when the South are going more and more strongly *against emancipation* and for the *perpetuation* of slavery. Nor will I dwell on the question why Mr. Gurley improves this crisis to gain large contributions from the lovers of slavery to build up the Colonization Society—nor that other question, why slavery has so fearfully increased and the slaveholders have been so contented for the 20 years of unparalleled popularity and influence of the Colonization Society. I know, on the other hand, too, that Mills and Ashman were holy, benevolent men, and that a vast many of the supporters of the Society at the North, have been *meaning to operate against slavery*. I impeach no *motives* in such men. But how futile their motives, the following evidence will show. "It (the Colonization Society,) denies the design of attempting emancipation, *partial or general*." Af. Rep. Vol. III. p. 197. "Into their (the Society's) accounts, the subject of emancipation *does not enter at all*." Af. Rep. IV. 306. "From the beginning, they (the friends of Col. Society,) have disavowed, and they do yet disavow, that their object is the emancipation of slaves." J. S. Green, before the N. Jersey Colonization. "From its origin and throughout the whole period of its existence, it (the Society) has constantly disclaimed all intention whatever of interfering in the smallest degree with the rights of property, or the object of *emancipation GRADUAL OR IMMEDIATE*." Mr. Clay, V. President; Af. Rep. VI. 13. "Recog-

* Gurley.

† Jay's Inquiry, p. 11.

nizing the constitutional and legitimate existence of slavery, it (the Colonization Society) seeks not to interfere directly or indirectly, with the rights it (slavery) creates." Af. Rep. III. 16. "He (Gen. Jones, Manager of the Society,) considered himself publicly pledged, so long as he had any thing to do with the Society to resist every attempt to connect it with emancipation, either in theory or practice." 23d Jan. 1834. "The emancipation of slaves, or the amelioration of their condition, with the moral, intellectual, and political improvement of the people of color, within the U. States, are objects foreign to the powers of this Society. Board of Managers to its auxiliaries, Af. Rep. VI. 291. "We hold their slaves, as we hold their other property, SACRED." Af. Rep. I. 283. "To the slave-holder, they (the Colonizationists) address themselves in a tone of conciliation and sympathy. We know your affairs, say they, and we respect them." Af. Rep. VI. 100. "The very commencing act of freedom to the slave, is to place him in a condition still worse, if possible, both for his moral habits, his outward provision, and for the community that embosoms him, than even that deplorable as it was, from which it removes him." Af. Rep. III. 66. "What but sorrow can we feel for the misguided pietism which sets so many of them (the slaves,) free by death-bed devise, or sudden conviction of injustice?" Af. Rep. III. 193. "There are in the U. S. 238,000 blacks, denominated free, but whose freedom confers on them, we might say, no privilege but the privilege of being more vicious and miserable than slaves can be." Rev. Leonard Bacon, New Haven, 7th Rep't. p. 99. "Policy and even the voice of humanity forbade the progress of manumission." Af. Rep. IV. 268. It would be as humane to throw them (the slaves) from the decks in the middle passage, as to set them free in our country." Af. Rep. IV. 176. "Slavery is an evil entailed upon the present generation of slave-holders which they must suffer whether they will or not." Af. Rep. IV. 179. "The existence of slavery among us, not at all to be objected to our Southern brethren as a fault." Af. Rep. VII. 136. "It (the Society) condemns no man because he is a slave-holder." Af. Rep. VII. 200. "Acknowledging the necessity by which its (slavery's) present continuance, and rigorous provisions for its maintenance are justified." Af. Rep. III. 16. "It is the business of the free, their safety requires it, to keep the slaves in ignorance." New York Colonization Society, 2d Anniversary. "The laws of Virginia now discourage, and very wisely, the emancipation of slaves." Mercez, Vice President, 1st. Report. "I am not complaining of the owners of slaves; they cannot get rid of them." Af. Rep. IV. 226. "Suppose the slaves at the South to have the knowledge of freemen, they would be free or exterminated by the whites." New York Colonization Society, 2d Anniversary. The same society continues "this renders it necessary to prevent their instruction, and to keep them from Sunday Schools, or the means of gaining knowledge." (L.) "We believe there is not the slightest moral turpitude in holding slaves, under existing circumstances, in the South." Af. Rep. IX. 4. "Colonization of the free people of color, will render the slave who remains in America, more obedient, more faithful, more honest, and subsequently more useful to his master." (Will that make the master wish to free him?) 2d Report.

By removing the most fruitful sources of discontent, ("free blacks) from among the slaves, we shall render them more industrious and obedient to our commands." —'Putnam (Ga.) Colonization Society. "What greater pledge can we give for the moderation and safety of our measures, than our own interest as slave holders, and the ties that bind us to the slaveholding community to which we belong." 11th Rep't. "The injury they," (the free blacks) "to the slaveholder's property, by their influence upon his servants, would, if valued, amount to more than sufficient to convey them from us." Af. Rep. IX—59. "To remove those persons from among us; (i. e. the free blacks) "will increase the usefulness, and improve the moral character of those who remain in servitude, and with whose labors the country is unable to dispense." Af. Rep. II—67. "None are obliged to follow our example" (of manumission,) "and those who do not, will find the value of their negroes increased by THE DEPARTURE OF OURS." Kentucky Seminary Colonization paper. "The tendency of the scheme, and one of its objects, is to SECURE slave-holders and the whole Southern country against certain evil consequences growing out of the present threefold mixture of our population." Af. Rep. IV—274. "The removal of every single free black in America would be productive of nothing but safety to the slave-holder." Af. Rep. III—202. But I will stop for the present, although this is but the beginning of that self-convicting evidence, by which Colonizationists—and the Society even prove Colonization to be the strong hold and defense of slavery. And I ask solemnly and earnestly, how a Society holding such an attitude and such sentiments can pretend to favor the abolition of slavery?

PASTOR IN CONNECTICUT.

(a.) Who seriously doubts that the character of the present population of this country, with all our faults, is at an almost infinite elevation above that of the aboriginal heathen population? and who has so little confidence in the means and agencies in operation to purify and elevate this nation, as to despair of its being kept above the level of heathenism?

Deep is our national disgrace for the wrongs inflicted on the poor Indians, and which, no doubt, have accelerated their extirpation. Nothing can be said in justification of these wrongs. But although these cruelties may have hastened their destruction, yet the superior intelligence and skill of the Whites would have given them possession of the territory, by a process, it is granted, more gradual and honorable, yet no less certain and entire. If colonies be planted on the coast of Africa, possessed of superior moral power to that of the natives, there will be a powerful tendency to a similar result. The natives will retire before the increasing numbers and power of the colonies, and perhaps to some extent, amalgamate with them, until in process of time the land will have changed its inhabitants. This will be the result, unless the natives shall become elevated in character to an equality with the colonists. Suppose it come to such a result; the native population are either run out, or amalgamated with the colonists, or in both ways lost as a race, and the country possessed by the new population:—a population of as good character as that hitherto sustained by the colonists. Would not such a result be desirable? and is it not desirable to favor African Colonization, even if it produces only this less favorable result?

(b.) Has not Colonization opened a door for emancipation in many instances, where but for it, under existing laws, the owners of the slaves would have been obliged

to retain them in servitude? And is there not in this a tendency—inconsiderable if you please—nevertheless a tendency to abolition? Whether this tendency is counteracted, as our Correspondent supposes, our readers must judge.

(c.) Suppose these emancipated slaves to be formed into colonies of intelligent, enterprising, and virtuous people; would not the public see that the "negroes have souls;" that they may be elevated to the dignity of men? And would not public attention be turned to those still in bondage and degradation, and would not public sympathy be awakened toward them as beings susceptible of a similar elevation? And would not every humane and Christian feeling be powerfully moved to effect their emancipation and improvement?

With regard to their transportation, we believe that the measure is *practicable*. Nor need the enterprise be protracted through an interminable period. Let our flooded treasuries be employed for this purpose, for a single ten years, and if the work be not done, there will at least have been a fair experiment to see whether the measure is practicable. And it would be infinitely better for the nation than to use their money to sustain a false honor abroad, or for purposes of political corruption at home. But though the project is *practicable*, our opinion further is, that it will never be accomplished. Others may think differently. But our persuasion is that the multitude of our colored population will live and die where they are. If ever they enjoy freedom, it will be on their own native soil. Our fear is, that the right will be denied them—that a majority of masters will retain their hold upon them, until there shall be a violent division. To diminish the calamity, if possible, we say let some of them be removed.

(d.) We supposed this argument deserved an earlier consideration. But the manner in which our Correspondent has disposed of it leads us to suspect that we over valued it: and our readers will pardon us if we stop a single moment to examine it.

We remark, then, that we suppose a majority of slave holders to be men of like passions to a majority of men here, and every where,—supremely worldly;—desirous of wealth, and of the importance which wealth gives them. We suppose they keep slaves because they believe it to be more for their interest than to employ free labor: and that if they were convinced of the superior advantage of free labor, they would give up their slaves and employ it:—unless possibly some are so irritated by our injudicious denunciations, as to act against their interests, and retain their slaves out of spite. Suppose, then, that by fair experiment, either at the South, or at the West Indies, or at Liberia, it be clearly shown that free labor is decidedly the more profitable; would not the planters have sagacity enough to perceive it? And so surely as the will is determined by the greatest apparent good, would not emancipation follow? We are not without hope, especially in these days of impending calamity, when hope will cling to any thing, that the experiment is now going forward in Liberia, or in the West Indies, which will lead to this blessed result. To us it seems at least possible, that if some of the friends of the slave had employed their time and their capital for the past few years on plantations at the South, in experiments for this purpose, they would have done more than they have yet accomplished toward the consummation of their benevolent purpose.

(e.) This long list of quotations of our Correspondent, which Mr. Jay and others have used for a similar purpose, have been repeatedly and perhaps sufficiently explained. We will at present make only a single observation respecting them.

It should be borne in mind that while there are at the South many benevolent men, who regard slavery as an evil, and sincerely desire some means to free themselves from it, consistent with existing laws and the public peace

and safety, there are many more who hold on to their slaves with a tenacious grasp, and who are very jealous of any movement which shall tend to weaken their grasp. Hence the framers and the expounders of the constitution of the Colonization Society, in their endeavors to open a channel for the humanity and benevolence of the former class, have felt obliged, if they would not defeat their own purpose, to be cautious of arousing the opposition of the latter; and hence these repeated assurances that the Society had and would have nothing to do with slavery. There was no necessity whatever for them to agitate the question of slavery. If this channel of benevolence were opened, they knew that by voluntary emancipation there would ever be enough to supply it. Thus while a way was opened by which emancipation could take place with safety, and while a motive to emancipate was thereby held out to such as could be reached by such motive, the jealousy of the other party was kept down by being shown that there was no infringement upon their rights either made or intended. Whether this was an injudicious course of proceeding,—whether emancipation has been carried forward less rapidly than by our modern mode adopted for effecting it, is a question which will be variously decided. That there are imperfections in the system of Colonization, its best friends will probably admit:—and what human institution is perfect:—yet the arguments of our Correspondent have not fully convinced us that the scheme is entirely destitute of wisdom and benevolence.

DECREASE OF POPULATION

IN HEATHEN NATIONS.

Communicated by a Missionary in the Sandwich Islands.

I wish to direct the attention of the Christian public to the distressing fact, that heathen nations decrease rapidly before the march of civilization; to assign some causes for the fact, and to speak of the influence which a fact of this kind should exert on the conduct of Christians.

No one at all conversant with history or acquainted with heathen nations, will deny that such is the fact. Look at South America. Where is her once numerous population? Gone, gone forever! Where are the former occupants of the West Indies? Perished,—swept away with the besom of destruction. And how is it with the once numerous tribes who lined the shores of the Atlantic, where she washes what is now called New England? Where are the warriors who once spread terror through the whole country, or who hunted their game where smiling villages with their numerous, busy population are now seen? Not a vestige of them remains to show the traveler where once they kindled their council-fires, or lay in ambush to surprise and destroy their unsuspecting foe. And I surely need not ask, what are the prospects of the remaining tribes of Indians at the West and South? Thrust from the ranks of civilized nations, when about to assume the only standing which could prevent their irretrievable ruin, and trodden to the dust by the very men who had sworn to protect them, the heart of every Christian and philanthropist in the land bleeds in anticipation of their speedy and utter extinction! So at the Sandwich Islands, and other islands of the Pacific where men from Christian countries have commenced the work of civilization. Two, at the lowest computation—I think three—die, where one is born; and full half who are born, die before they reach the age of three years. And this mortality obtains where means of civilization are most abundant. A member of this mission in a recent visit to Tahiti saw a missionary of the London Missionary Society, who had labored a few years on one of the Friendly islands, unrequited by men from other countries, and he stated the increase to be as two to four, or as great as the decrease at Tahiti, and the Sandwich Islands. Wherever civilization has gone to the aid of the heathen, professedly to raise them

from their degradation, they have sickened at her approach, and her embrace has been to them the embrace of death. Did heathen nations know the result of their intercourse with men from lands professedly Christian, they would cry out like the Egyptians on the approach of the ark of God—would flee from contact with men of other countries as they would avoid the plague.

But why is it so? Why should the heathen shrink away and die at the approach of civilization? Most certainly there is no necessity that such should be the result. The heathen are ignorant, and uncivilized, and they need the aid of civilization, and they might derive incalculable benefit by their intercourse with men from Christian countries. The cause, then, why they derive no benefit from such intercourse, must be sought in the character of foreigners who visit them, and in the course they have seen proper to pursue.

One reason why the intercourse of foreigners with heathen nations has proved so disastrous, may be found in the fact, that the wants of the heathen have in consequence greatly increased, while the facilities for supplying those wants have been withheld. Merchants visit uncivilized nations and make a display of their trinkets and goods: others land on their shores and build houses, and purchase horses, and live after the style of their own country. The people see the superiority of the method of living adopted by their visitors, and they pine for these untried gratifications. Still, even if they may contrive to obtain these foreign commodities for a season, they cannot be said to derive benefit, permanent benefit, unless they are put in a way to supply their own wants. But those who profess to desire the civilization of the heathen, are not forward to teach them the arts and usages of civilized life. They would keep them in ignorance—would render them dependent, that they might the more easily take advantage of their necessities. How was it with the Cherokee and Choctaw tribes of Indians? While they continued their savage mode of life, were roving in their habits, idle, and intemperate, and of course, wasting away, little fear was expressed as to their influence on the community around them; they might indeed be vicious, and idle, and improvident, but they were a surer prey to the harpies who hovered about them, ready to seize and bear away the last pittance in their possession. But no sooner did these tribes cease their wandering habits, and resolve on cultivating their soil, and becoming skilled in the arts and usages of civilized life, than they were compelled to feel the iron hand of oppression wresting from them their all, and driving them naked into the wilderness. And I aver that this is the very spirit with which Christians have approached heathen nations.

But the chief reasons why the intercourse of foreigners with heathen nations has proved so disastrous, is found in the fact, that many of them have introduced almost every vice which can disgrace and ruin soul and body, while they scarcely practise a single virtue before the heathen. This is a most affecting truth. Multitudes—not of the lower classes of society only—but men who would be thought *gentlemen*, intelligent, and honorable, and who may have occupied a high rank in society at home—I say multitudes of these men no sooner land on heathen shores, than they plunge headlong into scenes of dissipation; wallow in the slough of sinful indulgence. The miseries thus entailed upon the heathen are shocking beyond description, and are nearly irremediable. To specify, look at the Sandwich Islands. For fifteen years the gospel has been preached at these islands, and every means employed to heal the maladies of the soul and body. Yet, after all, notwithstanding the force of example in their teachers, notwithstanding medical assistance and instruction to parents in rearing their children, notwithstanding every agency we can bring to bear upon the people; and notwithstanding the favorable changes which have actually taken place

among them, the people are not healed; disease and death are not prevented; the people continue to decrease. And why? *Disease has contaminated their blood*; the seat of life is tainted, and loathsome, and deadly diseases are transmitted from generation to generation. Oh, what disclosures will be made at the bar of God! What an account will Christian nations be called to render to the Judge of all the earth!—*Amer. Quar. Reg.*

For the Intelligencer.

SABBATH-TRAVELING AGENTS.

Mr. Editor.—Your Correspondent in his article on "Sabbath traveling agents," did not indeed attempt *formally to prove* their conduct to be a profanation of the Sabbath. The particular kind of conduct, to which he referred, is sufficiently obvious from his remarks. It is very different in its influence from that, where two pastors in the same city exchange labors and each walks to the other's pulpit; for they are both within their own parishes, and their business is known and they do no injury. But he *did suppose* that the conduct to which he referred exerted an injurious influence upon the observance of the Sabbath, and that others indulged the same opinion; and he still retains his belief. He received information, not long since, from a source, upon which he thinks he can confidently rely, that the Presbytery of Troy, N. Y. had passed a resolution, that they would not receive into their pulpits any agent or minister, who should pass from Albany to Troy on the Sabbath. It is obvious, therefore, how that body regarded this subject. He supposed from what he had heard and observed, that *many* in the community felt that such conduct was exerting an injurious influence, and that the injury was of such an extent, and done under such circumstances, that it might be regarded as a violation of the Sabbath. But if he is mistaken, and no such feeling prevails, he would not, under present circumstances, argue the point. He thinks, however, that there must be some limit, beyond which such traveling is a profanation of the Sabbath. When it is injurious, it ought to be abandoned as wrong, unless it can be shown that the good done will justify the injury—a difficult task. A Sabbath School instructor, who was intending to leave a certain place in a steamboat on Saturday evening, for the purpose of making an address to a Sabbath school at 9 o'clock on Sabbath morning, in a place more than an hundred miles distant was advised by a friend to commence his remarks, with the announcement, "I am a Sabbath-breaker." He felt the rebuke and remained. He acted right. It has been said of the late Mr. Evarts, that being in a steamboat descending one of our western rivers, on Saturday evening, just at night fall, he requested to be set on shore at a lonely spot; while all the passengers, in utter amazement, were remonstrating with him, declaring that he might be compelled to wait for days, before another opportunity of taking a boat occurred; he calmly replied, that it might be so, but that his principles did not allow him to travel on the Sabbath. It is further mentioned, that "on Monday morning, another boat very unexpectedly came along, in which he actually reached the place where he was going, sooner than the passengers who continued on." How many of the common arguments in justification of Sabbath traveling might have been urged by these two individuals!

Your Correspondent has no disposition to injure that class of his fellow-laborers, to whom he has referred. He is far from it. Neither would he, for any light reasons, wound the feelings of his brethren; nor does he suppose that his remarks were calculated to do it. He said nothing of *exchanges* among them, and presumes that they will be duly thankful for an "apology" for conduct, which was not charged upon them. In relation to such exchanges, your correspondent would say, that he believes it may be right in itself to ride the usual distance from one

congregation to an their on the Sabbath, but that it is generally *inexpedient* and ought not to be practised. The feelings and principles of ministers are or ought to be so well known, in the vicinity in which they live, that no injury will be done, when by sickness or providential occurrences, it is rendered necessary for them to ride Sabbath morning or evening for the purpose of preaching. But the circumstances of those to whom reference has been made are different. Aside from traveling on the Sabbath, it is a question, whether the greatest good of their respective causes does not require them to remain all day in one place.

After all the question is, Is there any difference between "the particular kind of conduct to which our Correspondent referred," and the cases we supposed, to illustrate our views of the subject? Are not the actions in the several cases the same in character?—done from the same motives? The cases we supposed were plain ones, and chosen because they were plain, to illustrate his less obvious one. But are they not actions of the same character? Does the physician break the Sabbath when he walks a few rods to visit a patient; or does he if he walks or rides a half mile, or a mile, or two or ten miles, if the case require it? Or does the preacher break the Sabbath by going either of those distances to preach? Or if he may go the shortest, and not the longest distance, then we ask, Where is the point beyond which he may not go without violating the Sabbath?

There are two theories adopted and practised on this subject which we feel obliged to condemn; for so long as they are retained we believe the evil complained of, will continue. One is, maintaining that the practice is right, but yet inexpedient; and the other, that it is wrong; and yet occasionally doing it. They who adopt the former theory, if they act accordingly, are seen generally to avoid going on the Sabbath as though it were wrong, and they make the impression on those who observe them, that they consider it wrong; and yet they are seen sometimes to do that which they generally seem to acknowledge to be wrong; and thus they seem to violate the Sabbath. They who admit the practice to be wrong, and yet under pressing circumstances occasionally do it, will be charged with the offense; for a majority of those who witness such occasional instances of Sabbath-riding know not, and care not to know the reasons which would justify them. They only know that ministers do that which they acknowledge to be wrong.

We believe the evil will never be done away until these unjustifiable concessions be done with, and a better theory be adopted;—until riding to preach the gospel shall be regarded as much the business of the Sabbath, and no more a profanation than riding to hear the gospel, or riding to visit the sick. If that principle were universally adopted and uniformly inculcated, wicked men would no more think of pleading the example, in that case, than in either of these, as a justification or an apology for their violation of the Sabbath.

For the Intelligencer.

AM. BOARD OF COM. FOR F. MISSIONS.

Increased contributions needed to sustain the operations of the Board.—No. 4.

In previous numbers, the attention of the friends of the Board has been invited to the present condition of its treasury; to the fact that more than fifty missionaries and assistant missionaries have been appointed, and most of them designated to their stations, and are now waiting to be sent forth; and to the causes of the increased expenditure of the Board during the last year, by reason of which, though its receipts have been greater than they ever were before, there was a deficiency on the 31st of July of \$30,000.

Since the first of these numbers was penned, several offers of service have been accepted by the Prudential Committee, so that the whole number of missionaries and assistant missionaries now appointed is sixty-three, viz. twenty-four missionaries, fourteen teachers, three physicians, and twenty-two female assistant missionaries.

Of these, six missionaries, one physician, thirteen teachers, and fifteen female assistant missionaries, in all thirty-five, have been designated to the Sandwich Islands. It is expected that others will be added to this company, and that a reinforcement of not less than forty laborers of different grades, will sail for those islands in November. More than twelve months since, the members of that mission at a general meeting, unanimously requested the Committee to send out twenty ordained missionaries, and an equal number of teachers, as soon as possible. The condition of that people is peculiar. They have no national religion. The destruction of their old system of idolatry has opened a wide door for the entrance and diffusion among them of truth or error. Their situation in the midst of the vast Pacific, where they are resorted to by the shipping of all nations navigating those seas, and the peculiar circumstances of that mission which have drawn upon it the eyes of all Christendom, and made it an object of special interest to friends and foes, render it highly important that no time be lost in occupying that whole field, and making full proof of the power of the Gospel to bless and save. Far more depends on the early and complete success of that mission, than merely the spiritual welfare of those islanders. It is set forth as a spectacle to the world. Its failure would cause many hearts to sink. The subtlest enemies of our faith are known to be ready, if an opening can be found, to pour in upon that people, just emerging from their long dark night, their destructive errors. Hitherto, by the blessing of God, the work of moral renovation has moved onward among them with a steady progress, and the way is fully prepared to bring the whole population under Christian instruction. This is the wish of the Committee. To this work thirty-five of our brethren and sisters have consecrated themselves. They are waiting to be sent out. Shall they go forth? Will the churches send them?

Six missionaries, one physician, and six female assistant missionaries, have been designated to the Tamil mission in southern India. Of the Tamil people there are seven or eight millions on the continent adjacent to Ceylon. Their language, their manners and customs, their religious opinions and rites are the same with the people of Jaffna, among whom our brethren have labored for twenty years with much success. All the experience, and the various facilities for operating upon the native mind, acquired by so many years of labor and in so many precious revivals of religion, in Ceylon, will there find a most promising field for their employment in promoting the kingdom of Christ. There the pious young men now in the Seminary at Batticotta, preparing to be preachers of the Gospel, and teachers of Christian schools, will find an ample field of labor, and the various productions of the mission press, a wide circulation.

But in order to avail ourselves of these advantages, it is indispensable that a strong reinforcement should be sent to that mission without delay. The brethren already there are importunate in their entreaties for such a reinforcement. Never perhaps among a heathen people, did a fairer field invite the laborer to enter and gather fruit unto life eternal. The laborers are ready to go. The Committee are solicitous to send them. Shall they be sent out? Will the friends of the cause provide the means?

Of the other missionaries who should go out this fall, two are destined to Southeastern Africa, where our brethren who are to labor among the maritime Zoulus, have found an open door, and a people eager for instruction,

and have earnestly requested additional helpers, and a printing press, without delay. Three have been appointed, and long to go forth to Cape Palmas, where J. L. Wilson and his companion have stood alone for more than twelve months, solitary messengers of mercy on a coast seldom visited by white men for ages past, save for purposes of rapine and blood, and where a simple hearted people wait to receive from us, in the Gospel of Christ, the best compensation for unutterable wrongs heaped upon them by nominal Christians. Will the churches of this land withhold that Gospel from them? Will they refuse to send out those who cheerfully volunteer to brave the sickly climate of Western Africa, that they may bear to its famishing sons the bread of life?

Others are destined to the island of Scio. And others still to the plains of Oormiah, where an ancient church, long dark and desolate, has lifted her hands in thanksgiving to God, that heralds of glad tidings have come from the far distant west, to dispel her gloom and gladden her heart. Which of these shall be hindered from embarking on their errand of mercy? Will the churches consent to their detention?

In view of this whole subject, the Prudential Committee adopted some weeks since the following resolutions, viz.

Resolved,

1. That the Committee have aimed to follow the plain indications of Providence, both in their expenditures and in the appointment of additional missionaries; and believing themselves to have been graciously directed in the path of duty, they doubt not but the Lord will stand by them in this emergency, and make it the occasion of giving a new impulse to the missionary cause.

2. That the Committee have confidence in the disposition and ability of the Christian community to sustain the work of missions to the heathen on a far more extended scale than it is at present; nor have they any apprehension that the Board has reached, and far less that it has exceeded, in its appropriate work, the extent to which it may expect to be fully sustained by its patrons throughout the country; and they believe that upon a due representation of the case being made to the churches, the treasury will be relieved from its present embarrassments, and the means provided for sending forth those who have devoted themselves, and who have been appointed and set apart, to the service of Christ among the heathen.

3. That having this confidence, the Committee are clear in the belief that it is incumbent on them to go forward in their preparations for sending forth the missionaries and assistant missionaries already appointed, within the time proposed, and also to make other appointments, should suitable persons present themselves, to meet the urgent demands of the several missions.

Thus the matter stands. The fields are white to the harvest. From all our missions the brethren are sending across the ocean, to their native land, the earnest, oft-repeated cry, Come over and help us. God is smiling upon our labors abroad, and crowning them with unwonted success. At home, he is inclining the hearts of an uncommon number of his servants to offer to go forth. Many have been approved for the work. They are ready to go out. The Committee are anxious to send them. Shall they go? The churches must answer! May they look at the last command of Christ, and anticipate the day when they must stand with all their fellow men before his bar, and so decide and act now, that pastors and people may hear from his lips in that day, Well done, good and faithful servants, enter ye into the joy of your Lord!

Missionary Rooms, Boston, Sept. 6, 1836.

GENERAL ASSEMBLY IN SMYRNA.
In the Southern Religious Telegraph we find the fol-

lowing letter from the Rev. Mr. Goodell, of Constantinople, to the Rev. Mr. Plumer, of Richmond. Oh! that the spirit which pervaded this "General Assembly" could pervade all the General Assemblies of Christ's ministers on both continents!

*Rev. and dear Sir.—I returned a few days since from the meeting of the "General Assembly" at Smyrna; and a most interesting session we had. We were all of the same mind and the same judgment, and the most perfect unanimity of course prevailed. Scarcely a dissenting voice was heard on any subject. This was the more remarkable, as we have occupied different and distant stations, and were in general ignorant of each other's particular views as to the best course to be pursued in our efforts to regenerate these dead churches. Our meetings for business commenced usually at nine o'clock in the morning. At six o'clock almost every morning, I met the children of the mission and other families, and endeavored to bring them all, *every one of them*, into the kingdom of Christ. Almost every evening, we had social prayer meetings, which were truly precious. Much of the conversation was about Christ and Heaven. Whatever subject was introduced, it was almost sure in the end to run into heaven. And frequently, when the meeting was declared to be finished, we would all sit down, and go to talking again, till some one would say, "Arise, let us go hence."*

What gave peculiar interest to the occasion was, that four of the oldest missionaries of the Board in these countries, who have not all met before for many years, were present, viz. the Rev. Messrs. King, Temple, Bird, and myself. Mr. Bird was my fellow student at the Theological Seminary, my fellow passenger from America, and my fellow laborer for several years in Syria; but I had not seen him or his family before for six years. Mr. King was also with us, both at the Theological Seminary and in Syria; but since either of us had had an opportunity before of bowing the knee with him at the throne of mercy, his fellow traveler and companion in labor, our beloved brother Fisk had gone to bow with the ten thousand times ten thousand round about the throne above, near *eleven years ago*. Mr. Temple was my classmate at the Academy, at college, and at the Theological Seminary, in all *nine years*, the last *seven* of which he was my room-mate. We ate at the same table, and slept in the same bed, and prayed in the same closet; twice also we had been fellow laborers at Malta; but five years had elapsed since our last meeting. We had no expectation of all meeting together again, till we should meet in another and very different part of the empire of Christ, even the capital of his glorious kingdom. And as, excepting the Rev. Mr. Lowndes of Corfu, who is of the London Missionary Society, *we four* were the oldest missionaries this side of India, of any society whatever, we could not but feel that the time for putting off this tabernacle was, in all probability, at least for some of us, drawing nigh. You can easily imagine, then, that the season throughout must have been one of most tender interest to us. At the close of all, we united in celebrating the love of Christ at his table; and then parted, hoping to see each other again in that world, where our hearts would rejoice, and our joy no man would take from us.

I ought to add, that in addition to this renewing of old acquaintance, (among whom should be included our English brethren, the Rev. Messrs. Arundal, Lewis, and Jetter, with Mr. Barker,) I had the happiness also of forming some new ones, among whom I must not omit to mention Mr. and Mrs. Adger, and Mr. and Mrs. Houston, all of whom are from your section of the country, and the two latter from your own State, and all of whom are exceedingly dear to us. We had also with us, to assist by his counsels and prayers during the whole session, the Rev. Mr. Paxton, who must be known personally to many of your good people in Norfolk, and

who appears to be truly a man of God. O, I love to see up. Application was made to Solyman Pasha, who governs that country under Ibrahim, through whose influence he was at length set free.—*Boston Rec.*

Speaking of the South, reminds me that I have recently read the memoir of your good Dr. Rice. With his views on most of the absorbing subjects of the day, I must say I am delighted. He is always sober, practical, and *not afraid to follow the Bible wherever it may lead him*. This is what I like. May the Great Head of the church raise up many such!

But I must close. I do not know that I have any acquaintances in your part of Virginia, unless Capt. Skinner may be in your vicinity, of whom we cherish a grateful remembrance. But you can if you please, "salute every saint in Christ Jesus," and say that "we are members one of another." The Lord bless you, my brother, and finally bring you, and (through your instrumentality,) many with you to his eternal kingdom! And thus also may he bring yours most truly and affectionately,

W. GOODELL.

NEWS FROM MISSIONS.

Letters have been received from Rev. Mr. Winslow, missionary to Ceylon. He had arrived at Madras, after a long but pleasant passage. During the last six weeks of the voyage, there was an interesting revival on board. We have an account of it, too long for this paper. The missionaries of the Western F. M. Society were well.

TAMUL MISSION.—Rev. Mr. Poor is transferred from Ceylon to Madura. Mr. Hoisington succeeds him in the school. The demand for his labors at Madura were such, in the judgment of the mission, as to make their removal a duty. More laborers are needed. The Madras Missionary Register calls loudly for more missionaries from this country.

Mahratta MISSION.—The last reinforcement arrived in safety. The state of things is encouraging. Several native converts have of late joined the church. Mr. Sampson died Dec. 23, of consumption, the seeds of which he probably carried with him.

GREECE. Argos, May 7.—Mr. Meigs writes, the government has issued an order for establishing a national bookstore, which is to have a monopoly of the trade in school books. He thinks it will not be so enforced, as to interfere materially with the prosperity of the mission.

The Tract, "The Two Lambs," has been translated and published, and well received.

Athens, May 10.—Mr. King gives an account of the disturbances at Syria. As reported in the political papers, it was produced by a pamphlet prepared at Paris. The schools were interrupted but one day. They are principally under the English Church Missionary Society.

Cyprus.—Mr. Pease has traveled considerably, and finds need of help, to do all the good for which there is opportunity.

BEYROUTH.—The last reinforcement arrived in March. Mr. Lanneau was going to Jerusalem. Mr. Smith, March 17, gives an interesting account of the persecution of a Druse (Mohammedan,) who declared himself a Protestant. He appears to be truly pious. The Koran ordains that all who forsake that faith shall suffer death. He was seized, imprisoned, and urged to deny his Saviour, for seventeen days. But he continued steadfast. Expecting death, he gave directions concerning his little property, and awaited the event. As he had been seized by the Governor of Beyroot within the territory of the Emir Beshir, application was made to the Emir to demand his release. The Emir demanded it; but being informed that the man had become a Protestant Christian, and not a Roman Catholic, gave him

LETTER FROM MR. BREWER, To the Editors of the N. Y. Obs.

SMYRNA, June 30th, 1836.

Gentlemen.—Our missionary company arrived in safety on the 6th, as you perhaps have already learned, after a favorable passage of sixty-six days. Just before our arrival, the plague had made its appearance, and during most of the month a few cases have been occurring daily in different parts of the city. An unusual number of Franks, or of persons in the Frank quarter have been among its early subjects. From Magnesia, twenty miles distant on the other side of Mount Sipylus, its ravages have been dreadful. The Jewish quarter is almost depopulated, and hundreds of Franks are dying daily. Latterly they have sent to Smyrna for aid in gathering in the harvest, which are perishing on the banks of the Hermus. We, too, would lift up our cry in the words of the Great Husbandman, and say of this rich moral field. "The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest," &c.

But not without the opposition of that enemy of all good, who "sowed tares among the wheat," will the sickle be thrust in. The Patriarch at Constantinople has sent forth his circular, breathing a spirit of hostility to all our missionary work. Ecclesiastical commissions have also been appointed in different places to follow up this order of the Synod. A party in Greece are diligently engaged in helping forward the same system. Several enlightened Greeks have, however, come out in defense of the missionaries, and all our number here have united in a reply, which we propose to publish in both Greek and English. Some schools may be closed for a time, and missionary books be excluded from others, but we trust great good will come from the discussions now begun.

In this time of trouble and rebuke we ask an especial interest in the prayers of God's people.

In haste, yet very sincerely yours,

JOSIAH BREWER.

In addition to the above from our correspondent we find the following particulars respecting the ravages of the Plague, in a letter published in one of the daily papers, dated Smyrna, July 1.

"The plague has spread from Magnesia to Kirkagatz, Cassaba, Aidin, Pergamus, and Aivaly. Here it begins to rage. * * * The plague has made such ravages in Magnesia, that the place has become a desert. From 200 to 300 persons have died there every day. Entire families have been exterminated; their corn, which is standing in their fields, has been seized by the Government, which offers to share the harvest with any reapers who will cut it down, but there are no reapers to be found. At Ghiaour Kioy (Infiel's Village,) the river Hermus has overflowed, and left along its shores myriads of reptiles, which are almost as great a scourge as the plague itself."

REASONS FOR AIDING

HOME MISSIONS.

1. *Not more than one half of the population of the U. S. is supplied with a Gospel ministry.* There are now in the U. S. 15 millions of inhabitants, and not more than 8000 well qualified ministers of all denominations. Allowing one thousand persons to be supplied by each minister, eight millions may then be considered as supplied, while **SEVEN MILLIONS** of our population are left destitute. South of New-York and New-Jersey is a population of ten millions,

to supply which, there are less than 500 well qualified ministers of all denominations—which is evidence that nearly six millions of that population is destitute of Gospel ordinances. In the Western states, there is only one Presbyterian minister to 6000 souls; in the South-western states there is only one Presbyterian minister to 10,000 souls; and in the Southern states there is only one Presbyterian minister to 12,000 souls. “The operations of the A. H. M. S.,” says Dr. Peters, “need at once to be more than doubled to meet the demands of the cause.”

2. These destitutions will not be supplied without enlarged efforts of the friends of Home Missions. Ten years ago our destitute population did not exceed five millions—now it numbers at least seven millions! More must therefore be done than has been in past years, or our nation can never become truly Christian.

3. Efforts commensurate with the wants of our land, will make this nation a blessing to the world. In one hundred years, judging from our past increase, there will be a population in the U. S. of more than two hundred millions. Our whole territory, from the Atlantic to the Pacific, will be inhabited, and the influence of this population will correspond with its character. If the mass of this population is infidel, or the advocates of some false religion, its conversion to pure Christianity will be a work of incredible magnitude, and the influence of our nation throughout the world will be corrupting and desolating. If, however, we become a truly Christian nation, as our civil and religious rights will then be preserved, nothing can stop our republic's march to unparalleled influence and greatness. Our nation will then be a blessing to the world,—a pole star to the benighted and trodden down nations of the earth, to lead them to freedom and Christianity. If the missionary enterprise is now pushed forward as it ought to be, and God adds his blessing, as he has in time past, no human power can roll back the tide of holy influence which will flow from this nation over a barren world, to fertilize it and fill it with trees of righteousness.

4. God has raised up the A. H. M. S. for the wants of our land. Its operations are necessary for the moral advancement and political stability of our country. During its ten years' existence, it has aided 2,000 different churches, many of which are now sustaining the Gospel themselves, and are extending to others that help which encouraged and strengthened them in the day of their feebleuess. In newly settled neighborhoods, the little band of Christians residing near each other cannot ordinarily sustain a preached Gospel. Deny them aid, and you turn them into a moral waste—help them, and you open streams of salvation where thirsty souls may drink and live forever. A little help bestowed upon such a neighborhood, may set in motion a train of sacred influences which will spread and widen, and long bless the church of God. The A. H. M. S. has now 800 missionaries preaching in a thousand different churches. Most of them are in new states and settlements, and are doing much towards laying the foundations for an intelligent, moral and religious community. This society accomplishes great good at a small expense. Last year, for example, \$5,050 were expended in the 17 Western counties of N. York, in sustaining 74 missionaries. During the year twenty-five new fields were taken up; eleven new meeting-houses were

erected, several were thoroughly repaired, and others were commenced. Eighteen of the churches aided were blessed with revivals. More than ONE THOUSAND were added to the churches, 727 on confession. These are some of the first fruits that have been gathered in by this small expenditure. But none but God can estimate the good that will hereafter appear from opening so many fountains of salvation, and from the labours, prayers and benevolence of the hundreds reported as converted, and added to their respective churches.

5. Now is THE TIME to make a great effort to advance the cause of Home Missions. Our country is in its infancy. Its character is now forming, and can be made whatever the Christian or patriot may wish. Now is the seed time of our nation—the time to plant the institutions of knowledge and religion—THE TIME to gird it with truth, and to bring it forth in all the majesty of Christianity. Franklin truly said, that “ten men will do more in forming the character of the first settlement of a country, than a hundred men coming in at a later period.” A few missionaries, sent forth into our new settlements, will do more towards making them Christian, than many sent there a few years hence. Nothing can be made by delay, while much may be lost. God is raising up the men, and pouring wealth into the hands of his people. Let Christians consecrate themselves and their wealth to God, and they will receive a thousand-fold in this life, and in the life to come an unsading crown of glory.

EFFICIENT METHODS OF AIDING THE SOCIETY.

1. Last year one man gave \$1000 to this object; another gave \$500; and another \$200. *Who will thus come up to the help of the Lord?*

2. Last year nearly one hundred men were found, who resolved to sustain a missionary each, by donations of \$100. *Who will thus consecrate himself to the Lord, and preach the Gospel by proxy THIS YEAR in some struggling congregation?*

3. Last year, two friends, or four or ten persons, united and sustained a missionary by donations of 50, 25, or 10 dollars, proportionate parts of the necessary sum.

4. Last year, in some congregations, the ladies rendered great aid by Female Auxiliaries. Let Female Auxiliary Societies aim to collect \$100 where it can be done. This will sustain the Gospel one year in a place where otherwise they would be destitute. In this way it is permitted a woman to speak in the churches.

5. Last year, one church sustained 16 missionaries, another church sustained 11, another 7, and others 5, 4, and 3 missionaries. Most of the churches that contributed largely were blessed with revivals. To one of the above churches 100 were added—to another 80—to another 50—to another 40, &c. Thus while watering other, they themselves have been watered.

6. Prayer for the blessing of God upon the offerings of his people, and upon the labors of the missionaries sustained by these offerings. *The effectual, fervent prayer of the righteous man availeth much.*

IMPORTANT SUGGESTIONS

RESPECTING THE SETTLEMENT OF THE WEST.

At the present time the eye of our nation seems most intently fixed on the settlement of the West,

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than upon any other subject. And this is not without reason, for as the West, by greater population, is soon to control the East, so both are equally interested in every thing by which the former will be affected. It is of universal importance, then, that the race of men who are to inhabit the western regions of our land, should be of a stamp the most enlightened and the best. There is no circumstance, probably, which so much effects the character of the inhabitants of a new country, as the mode of its settlement; and yet there is scarcely any, in general, which receives so little attention. There are but two modes of settling a new country, namely: that of families associating and settling in clusters or villages; and that of settling separately, each upon his own farm; and as either of these modes chiefly prevails, so is the future character of the people in a great measure influenced. If families unite and establish a village, or compact neighborhood, they will at once have schools, churches, and constant social intercourse; and it is by the aid of these alone, that any community can continue intelligent, moral, and religious. But in the other case, where families are, to a great extent, separated from each other, each residing upon its farm, the population is so sparse that many years must elapse, before they are sufficiently condensed to enable them to unite for any of the above objects. How can the settler send his children to school when there is no school within ten or twenty miles of his dwelling; and how attend public worship, when none is held within the same distance? and how be improved by social intercourse, when he has not ten neighbors within as many miles? The consequence of settling a new country entirely, or nearly so, upon scattered farms, as is too much the case in a very large portion of our western regions, is, that the children of the first settlers must grow up in ignorance; and parents, who have been educated in the eastern states, spend their lives in lamenting over the fact; which they have no power to remedy, when they have once committed the error of making their settlement in the wrong mode.

Our New England ancestors understood this subject well; they settled themselves in towns; and had their farms and lands laid out in the suburbs; and the consequence was, that from the very first, they had their meeting-houses and their school houses; the parents were sustained in the activity and exercise of their minds, and every child received a good common education. It may be said, that the first settlers of New England were a peculiar people; and it is true: and the first settlers of our western country, too, are a peculiar people. Look at the piety, the intelligence, the moral worth, of the people who are annually emigrating from the East to the West; and say if they are not a peculiar people, unsurpassed by any on the globe.

But the settlers of New England brought their best wisdom into practical use; they knew that knowledge and piety were not hereditary, but, to be possessed, must be renewed to every successive individual; and by a wonderful foresight operating through their mode of settling the country, they perpetuated the blessings they possessed to their descendants, to such a degree, that the peculiarly intelligent and moral character of the people of New England, is now the remark of the world.

Let those, then, who emigrate to the West, act out the wisdom which both theory and experience teach

us. Let them remember that the mind is the man—that if they would continue to their children the blessings of knowledge which themselves have possessed—if they would see them intelligent men, and good men, they must take them to no place where they will long lose the sight of the school-house, or the "sound of the church-going bell." W. A. T. *Home Missionary.*

EASTERN INFLUENCE ON THE WEST.

But there is another species of influence, emanating in too many instances from the same source, whose effects are deleterious in a high degree. Indeed, it has become a matter of alarm with the friends of piety, that the spirit of worldliness is pervading all ranks, not even excepting those who wait on the sanctuary and the altars of God. This spirit seeks its food in the facilities which the newer states present for speculation in the public lands, and for other modes of rapidly acquiring wealth, and eastern Christians and eastern capital are mainly involved in these things. If this mania continues to rage, what will become of spiritual religion?

GENERAL ASSOCIATION

OF THE WESTERN RESERVE.

A Convention was held at Hudson on the 25th ult., consisting of more than 30 ministers of the Reserve, and some from other parts of the State.

The following resolution was accepted for discussion: Resolved, That it be the sense of this Convention, that it is now expedient to form a Congregational Union for the Western Reserve.

After a prolonged discussion, which occupied the greater part of the day, the resolution was adopted; it being previously agreed that the vote be understood to be merely advisory.

Ministers, and laymen from churches, who were present, and who advised against the organization, were invited to sit as corresponding members.

A Committee of five were appointed to draft a Constitution for a Congregational Union, consisting of the Rev. Prof. John P. Cowles, Dea. Elizur Wright, Dea. Ashael Kilbourn, Rev. J. Poole, and Rev. Daniel Rockwell: who reported a draft and their report was accepted.

Resolved, That the ministers present wishing to unite with the Union, be invited to act in the further doings of this Convention.

The articles of the proposed Constitution were read separately, and, after some discussion, were adopted in form as follows:

ART. 1. This body shall be called the *General Association* of the Western Reserve; and shall be formed of ministers, and not more than two delegates from each of the churches connected with it.

ART. 2. The object of this Association is not to exercise any ecclesiastical control or jurisdiction, nor to be a standing council to the churches; but to afford to such of them as choose, the free exercise of their Congregational rights—to facilitate and promote Christian intercourse and communion with one another—to support and aid each other in difficulties and trials—and to unite their counsels and efforts for the welfare of the churches, the salvation of souls, and the general interests of Christ's Kingdom.

ART. 3. Any minister of the Gospel may become a member of this body, by assenting to this Constitution, and by giving evidence to the Association of his Christian character and orderly conversation.

ART. 4. Any Congregational church on the Reserve may join the Association, by giving evidence that it is a church of Christ, and by assenting to this Constitution.

Churches in places adjacent to the Reserve, may likewise join the Association on the same terms.

ART. 5. This Association, believing that we are bound to offer Christian communion and fellowship to all whom Christ receives, design to comprise in our creed no other points than such as we deem essential to salvation, of which the following is a summary.

ART. 1. We believe that the Scriptures of the Old and New Testament were given by inspiration of God, and are the only infallible rule of faith and practice.

ART. 2. We believe in one God the Creator and Ruler of the Universe, existing in a divine and incomprehensible Trinity, the Father, the Son Jesus Christ, and the Holy Ghost, each possessing all divine perfections.

ART. 3. We believe in the fall of our first parents, and the consequent entire apostacy and depravity and lost condition of the human race.

ART. 4. We believe in the incarnation, death and atonement of the Son of God, and that salvation is attained only through repentance and faith in his blood.

ART. 5. We believe in the necessity of a radical change of heart, and that this is effected through the truth, by the agency of the Holy Ghost.

ART. 6. We believe that the moral law is binding on all mankind as the rule of life, and that obedience to it is the proper evidence of a saving change.

ART. 7. We believe that credible evidence of a change of heart, is an indispensable ground of admission to the privileges of the visible church.

ART. 8. We believe that Christ has appointed Baptism and the Lord's Supper to be perpetually observed in the churches.

ART. 9. We believe in a future judgment, and the endless happiness of the righteous, and endless misery of the wicked.

ART. 6. The Association shall exclude from its communion and fellowship any minister or church that shall be proved to have become fundamentally corrupt in doctrine or practice.

ART. 7. The Association shall meet annually on the 2d Wednesday of June, or sooner by adjournment; and the place of each meeting shall always be designated at the preceding one.

ART. 8. The Officers of the Association shall be a Moderator, Scribe, and Treasurer, to be chosen annually by ballot.

ART. 9. Any church's embraced in this General Association, may associate or consociate themselves in smaller bodies, in such manner as they please, not inconsistent with the principles of this Constitution; and such association or consociation may receive other churches which shall assent to this Constitution.

ART. 10. This Constitution may be amended at any annual meeting, by a vote of two thirds of the members present, provided such amendment shall have been proposed at the previous annual meeting.—*Ohio Obs.*

"PENCILINGS BY THE WAY."

We copy from the Cincinnati Journal the following sketches furnished by the Editor, now on a visit in New England.

Hamilton, the English traveler, said sneeringly, that a Yankee was "a being to whom God had given a double portion of brains, and but half a heart." Had he travelled over Boston, and viewed its ample provisions for the comfort and happiness of the poor, the sick, the blind, the widow and the orphan; had he summed up the millions which this city has contributed for the good of mankind, he would have blushed at his own slander of the Yankee heart. In the wide world, there is not a place of equal population and wealth, where money is so freely bestowed in charity, as in Boston; and yet it is the metropolis and the representative of a people charged with unusual penuriousness,—with close listed avarice. It is time the

intelligent portion of our western population should be undeceived as to the character of New England. The writer has traveled again and again over all the middle states, and has spent much time in Maryland, Virginia, Kentucky, Ohio, and Indiana, but nowhere has he found more generous hearts, more cheerful and abundant kindness, than in New England. He went there at the age of twenty three, an entire stranger. A residence of three years, convinced him that his impressions of New England penuriousness were false.

The people of the east and west have their distinct peculiarities. To a western man, a New Englauder seems cold in his address, while the New Englauder regards his western friend as a being of impulse rather than principle. If the kindness of the west is more prompt and ardent, the benevolence of New England is more discriminating and more permanent. The first say more than they feel, and promise more than they perform; the latter are apt to err on the side of extreme caution, and sometimes confer benefits with a very bad grace, but generally disappoint you by deeds which surpass pretensions. East or west, north or south, a traveler who has any claim to respect, will in general meet with the same substantial kindness, will find everywhere warm hearts and benevolent hands; will see much to love, more to admire, and something to censure in the aspects of society.

The city of Salem, containing 14,000 inhabitants, is 14 miles east of Boston, where the courts in former times sentenced a large number to be hung for the crime of witchcraft. The hill where those innocent beings suffered, is in full sight of the city. It is called "Gallows Hill." This same city has been more recently distinguished as the place where a young and amiable clergyman, was allowed to be beaten in the streets, with almost entire impunity, and was afterwards shut up for thirty days in the public jail for having "dreamed a dream," which disturbed the equanimity of a rum-making and vending deacon in the Unitarian church. Whether this city claims its chief pre-eminence for the execution upon the gallows of innocent old women, or for allowing a clergyman to be cowhided with impunity we are not advised.

The fact is, the aristocracy is Unitarian, and has sufficient power to give an impulse to the populace against orthodox Christianity. The Rev. Mr. Cheever is thought to be rather an imprudent man, not sufficiently careful to "speak the truth in love;" but it was not the sin against "Deacon Amos Giles" that brought him scourging and imprisonment. He sinned against the prejudices of Unitarians, and it was their clamor which led to his sufferings. He is still here preaching the gospel, and long may he live to do good. I went to see "Deacon Amos Giles'" distillery. It was not the old crazy blackened building about which Cheever dreamed, but quite a tidy, good-looking establishment; almost as prepossessing outside as a hollow-hearted deacon with his Sunday's suit and countenance. I passed in, but saw no hobgoblins. A great change must have come over the place since the eventful night which the dreamer described. A few hogsheads were lying about, which contained the "evil spirits so graphically described by Mr. Cheever. The Deacon seems to be about changing his employment, as I saw SALERATUS inscribed on the door of his distillery. So much acid needs some alkali.

Still I must tell the whole truth about Salem. While Unitarianism has here manifested an unusual malignity towards orthodoxy, and has, I believe been overbearing and oppressive; still it has in general paid a high regard to good morals and social order. For general intelligence and thrift, the inhabitants of Salem are not behind their sister cities. The city is a lovely one for a summer residence, and, with the rail-road now commenced from Boston to Newburyport, will become a place of great resort.

In passing from Boston to Ipswich, I was struck with

the fact, that the New England villages are improving in appearance, and increasing in wealth and population. Some which had an appearance of decay seven years ago, are now in a most prosperous condition. The tide of emigration which Massachusetts has sent to the west, seems in no degree to have weakened its domestic resources. The granite rocks along the coast are now made a source of great profit. Thousands of men are employed in riving the rocks and fitting them for transportation, that they may adorn the streets of New York, Philadelphia, Baltimore, Charleston, and New Orleans. This is making merchandise of the very body of the State. New sources of wealth are constantly opened by these enterprising Yankees. By this industry and enterprise, united with temperance and economy, it is a fact, that those who inhabit this forbidding region, this country of long winters, short summers, and rocky soil, live as comfortably as those who inhabit the rich valleys of Sciota and Muskingum. With industry and economy, man can live anywhere almost, except on an iceberg or in a volcano.

Speaking of his visit to Andover, he says:

The work-shop connected with the seminary has been a losing concern, and is now unoccupied. The connecting of labor with study requires great discretion, if any pecuniary gain is expected. Voluntary labor for exercise is very desirable; but it seems doubtful whether labor can be connected with our institutions as a part of the duties which the students are to be required to perform.

I enjoyed the privilege of a long conference with the Professors on subjects connected with the interests of the church at large. In the practical wisdom of Dr. Woods, the venerable professor of theology, I repose the highest confidence, and was not a little gratified to learn, that he approved of the action of our General Assembly in the case of Mr. Barnes and the missionary question.

Whatever may have been said to the contrary, he appears to sympathize deeply with his New England brethren in the reproaches which have been cast upon them by a part of the Presbyterian church. It would have surprised me had the fact been otherwise, for it would have represented Dr. Woods as teaching one class of sentiments to his pupils, and then lending the influence of his name to stigmatize those sentiments as heretical, when preached in the great valley of the west. I was present at an interview between Dr. Woods and Dr. Beecher, and was delighted to perceive the harmony of their minds upon the theological and ecclesiastical questions which were discussed. Andover and Lane seminaries should have a common heart.

NEW PUBLICATIONS.

An Earnest Appeal to Christians, on the Duty of making efforts and sacrifices for the Conversion of the World. By W. C. Brownlee, D. D. New-York, John S. Taylor. 1836, pp. 157, 12mo.

Our ideas of Dr. Brownlee had been formed chiefly from our knowledge of his controversy with the Catholics, and we were hardly prepared to believe that he would succeed with a subject so different. But in this we are happily disappointed. The subject is of acknowledged importance; and his appeal is a most earnest one; and we hope that the churches will hear and heed it.

It may be found at Mr. Maltby's.

The Lilly of the Valley. With a Commendatory Preface, by Rev. Wm. Patton. New-York, John S. Taylor. 1836, pp. 123, 12mo.

This sweet little book may be found at the same place; and we most sincerely hope that many will find it. In it may be seen a beautiful illustration of the sanctifying influence of the Bible, in the early life of a little child; and seen in happy contrast with the influence of

the Roman Catholic faith. In it may be seen, too, the power of Christian example, even in a little child, to conciliate and soften and win over to the love and obedience of the same precious truth.

Six Years in the Monasteries of Italy, and Two Years in the Islands of the Mediterranean and Asia Minor; containing a View of the Manners and Customs of the Popish Clergy in Ireland, France, Italy, Malta, Corfu, Zante, Smyrna, &c., with Anecdotes and Remarks illustrating some of the Peculiar Doctrines of the Roman Catholic Church. By Rev. S. J. Mahoney, late a Capuchin Friar in the Convent of the Immaculate Conception at Rome. Philadelphia. Edward C. Biddle. 1836, pp. 382, 12mo.

This long title-page will give our readers a view of the subject-matter of the volume.

Here is an exhibition of the leading features of the Roman Catholic System, by one who had good opportunity for knowing; and showing it to be a system fitted to produce such results as have of late come to light, through the medium of "Awful Disclosures." If the Protestant community need to know more of the abominations of Papacy, let them listen to the annunciations of one who comes from within the temple. For sale at Messrs. Durrie & Peck's.

Review of the Tribute to the Pilgrims, &c., and the Centennial Address, of Joel Hawes, D. D. By Juris Consultus. Hartford, 1836, 20 pp. 12mo.

Who is Juris Consultus? He says he was born and bred a Congregationalist, and afterwards converted to Episcopacy. And now to prove his filial attachment to his adopted Mother, he turns valiant in fight against the stoutest who dares deny her his allegiance.

Who is Juris Consultus? Who, though his shade seems that of a boy, thus drives our towering champion, cowering from the field, with the piteous cry, he "used me cruelly—most cruelly"!

Who is Juris Consultus? Who under the title of counsellor conceals the character of pedant; and adds another to the ten thousand proofs of the verity of the maxim, "a little learning is a dangerous thing"!

With a little more perspicacity he would have recognized in the reply of the object of his attack a far different tone than one of complaint; and with a little more modesty, his astonishment at the appearance of a second edition of "The Tribute," with no apology for the guilt of the first, would have been changed into shame by this silent rebuke for his audacity.

Lehrgebäude der aramaischen Idiome mit Bezug auf die indo-germanischen Sprachen von Julius Fürst. Daserste Bandchen. Chaldaische Grammatik. Leipzig. 1835. 8vo.

This work is a valuable present to the oriental scholar and comparative philologist. The author, by new and fundamental investigations in the province of Shemitish philology, has endeavored to show that the common opinion is erroneous, which detaches the Shemitish family of languages from the other Indo-european languages, and gives them an insulated existence. This he has effected by a philosophical analysis of the Chaldaic, which he regards as the most ancient form of the Shemitish, and by an extensive comparison of it with languages not Shemitish. Philology, as it is now pursued, is based on facts and induction. All the languages, which are sufficiently known to be brought into comparison, point to a unity of origin, and disclose a wonderful coincidence in their primitive forms, and in the laws of mind from which they originated. It were surprising, indeed, that the Shemitish languages should be excluded from the operation of these common, we may say, universal laws. In two important principles, the prominence and antiquity ascribed to the Chaldaic, and its cognation with the other

Indo-european languages, we observe with pleasure, that Furst has been anticipated, by our own distinguished philologist, the author of the American Dictionary of the English language.

RELIGIOUS SUMMARY.

TEMPERANCE CONVENTION.—We are requested to give notice that it is expected the State Temperance Convention, which is to be held in this city on the 21st inst., will meet, to organize, at the Center Church, at 10 o'clock in the forenoon. The delegates to the Convention are requested to register their names at the Book-Store of D. Burrows & Co. Main-street, as soon as convenient after their arrival.

Several gentlemen of distinguished talents from abroad, and a number of the ablest men in this State are expected to be present.

The occasion will be one of great interest to the friends of the cause; and it is hoped that every Society in the State will be represented.

As the debates are all public, a numerous audience will doubtless avail themselves of the opportunity to attend.—*Con. Obs.*

AMERICAN BOARD OF FOREIGN MISSIONS.—The receipts of this Board, for the year ending August 1, 1836, are \$173,475 39.

NOTICE.—An individual of Westville offers to pledge himself as one of ten, of the same place, to pay over to the American Board of Commissioners for Foreign Missions the sum of 100 dollars, by the 10th of October next.

September 12th, 1836.

We learn, says the Pittsburgh Christian Herald, that Walter Lowrie, Esq. Secretary of the United States Senate, has been appointed Secretary and General Agent of the Western Foreign Missionary Society, and has accepted the appointment, with the expectation of entering fully on the duties of his office in December. Meanwhile the Rev. Elisha P. Swift continues to act in the office.

The number of candidates examined for admission to Harvard University, is about 60, of whom about 15 are to enter the Sophomore class.

A slight shock of an earthquake was felt at New London, a few days since. The shock was much more sensibly felt in the adjoining town of Waterford.

Charleston, S. C., is visited with the Cholera. The intemperate are principally the victims.

NOTICE.—The Annual Meeting of the Consociation of New Haven West, will be held at Hamden, Mount Carmel, on Wednesday, Oct. 12, at 11 o'clock, A. M.

Public exercises will commence at 3 o'clock, P. M. Mr. Atwater preacher. After the sermon Mr. Brown will read his report as Secretary, in behalf of the Bible cause, which will be followed by addresses from such persons as he shall have provided for the occasion.

The Consociation will also hold a public meeting on Wednesday evening, when Mr. Warner in behalf of the Education cause, and Mr. Atwater in behalf of Home Missions, will read their reports, and the meeting will then be addressed by persons invited for the purpose.

S. SACKETT, Register.

NOTICE.—The Annual Meeting of the Auxiliary Foreign Missionary Society, of New Haven West, will be held on Thursday, Oct. 13th, at 2 o'clock, P. M. at Hamden, Mount Carmel, in connection with the meeting of the Consociation. The meeting will be addressed by

the Rev. Mr. Bardwell and others. The Lord's Supper will be administered at the close.

S. SACKETT, Secretary.

NOTICE.—The annual meeting of the Consociation of the Eastern District of New Haven County will be held at Madison, commencing on Wednesday, Oct. 5th, at 11 o'clock. A. M.

The public exercises during the meeting will be as follows: On Wednesday, the Consociational Sermon at 2 o'clock. P. M.; and the anniversary of the auxiliary Home Missionary Society, at 7 o'clock. P. M. On Thursday, the anniversary of the auxiliary Bible Society, at 10 o'clock. A. M.; of the auxiliary Foreign Missionary Society, at 2 o'clock. P. M.; of the auxiliary Education Society, at 7 o'clock. P. M. On Friday, at 10 o'clock. A. M., a public meeting, at which a narrative of the state of religion within the limits of the Consociation will be given, a pastoral letter read, and the sacrament of the Lord's Supper administered. MATTHEW NOYES, Register.

Northford, Sept. 8th, 1836.

MARRIED.

Aug. 29th, at the residence of Prof. North, Clinton, N. Y. by the Rev. Charles Bradley, William H. Russell, to Mary Elizabeth Hubbard, daughter of Dr. Thomas Hubbard of this city.

In this city, on the 7th ult., by the Rev. L. T. Bennett, Mr. Joseph Downs, of this city, to Miss Clara Townsend, of Middlebury.

In this city, by the Rev. H. Croswell, Mr. Loring Bradley, to Miss Eliza James, both of this city.

In Middletown on the 1st ult., Mr. Noah B. Bailey, to Miss Harriet Cotton.

In Danbury, on the 28th ult., Rev. Levi Osborn to Mrs. Runny Judd; on the 30th, Mr. Orrin Cowles, of Elizria, Ohio, to Miss Jane Caroline, daughter of Mr. John Rider.

DIED.

In this city on Sunday evening last, Col. Joseph Drake, aged 100.

In this city on the 5th ult., Mr. Samuel McLane Blood, aged 27; on the 6th Helen, daughter of Mr. Sherman Way, aged 16 months; on the 9th, Susan Coe, daughter of Mr. Lemuel Camp, aged 2 years.

In this city, on the 5th ult., Harriet W. daughter of Mr. George Bradley, aged 2 years; on the 6th, Samuel, son of Mr. Samuel Miles, aged 7 months; on the 6th, Charles M., son of Ralph Whiting, (colored man) aged 2 years.

In New London, Mrs. Catharine Rogers, aged 80 years, widow of the late Mr. Nathan Rogers. She retired to rest, in apparent good health, and in the morning was found dead in her bed.

In Branford, on the 5th ult., Capt. Jacob Monroe, aged 73; on the 6th ult., a child of Mr. Timothy Bradley, just aged 8 months.

In Fairfield on the 8th ult. Mr. Ozias Burr, aged 97 years and 3 months.

In North Madison, on the 29th ult., Capt. Joseph H. Hill, aged 35 years.

In Irwinton, (Alabama,) on the 2d of August, Mr. Dwight W. Fitch, son of Doct. Samuel Fitch, of North Guilford, aged 21 years.

At Providence, R. I. on the 5th ult., the venerable Mrs. Brown, in the 90th year of his age. He was a benevolent, useful man.

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